

Winter 2022

# MEDICINAL ROOTS 智慧 MAGAZINE

*Ancient Wisdom - Modern Healthcare*



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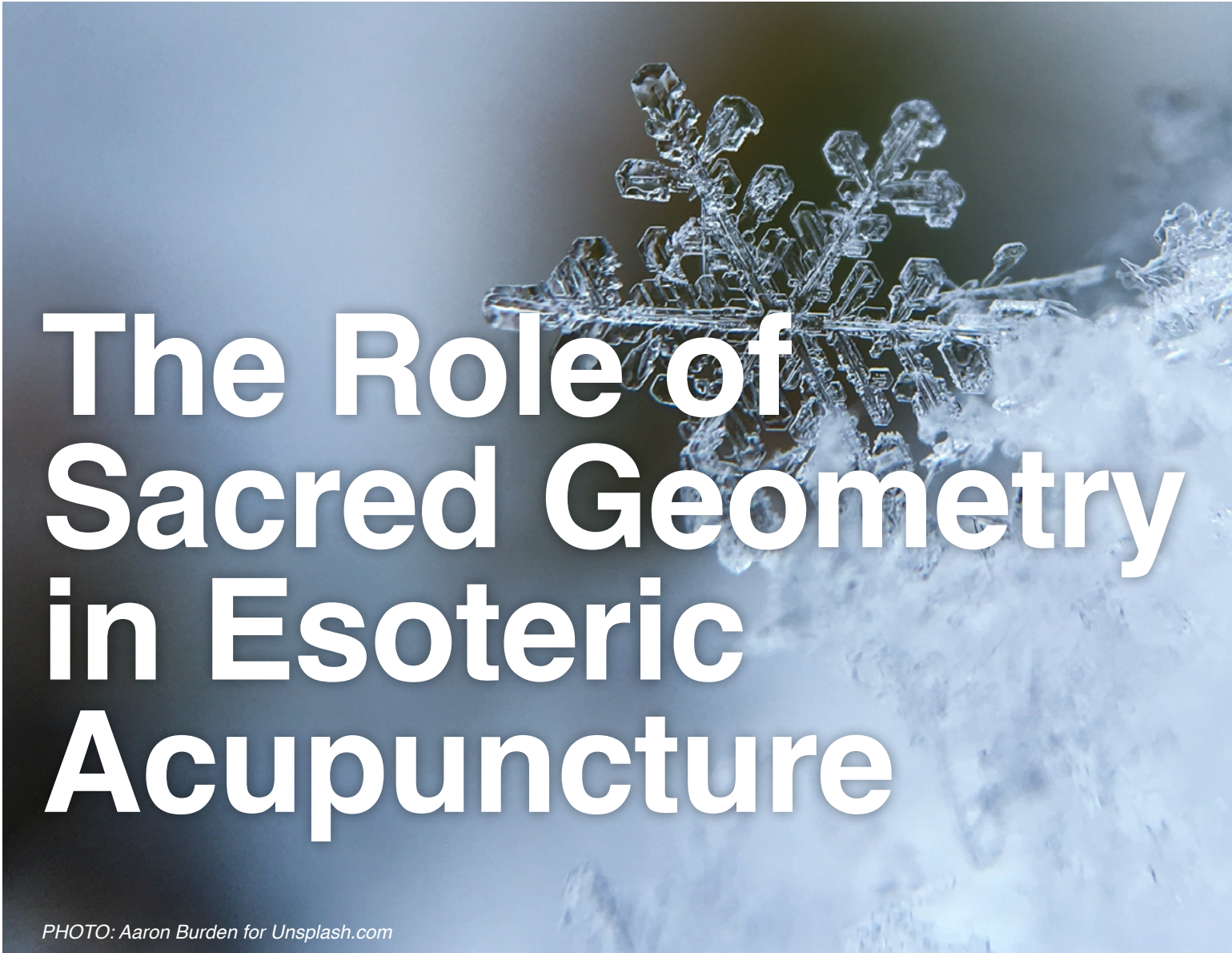
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PUBLIC FORUM



# The Role of Sacred Geometry in Esoteric Acupuncture

PHOTO: Aaron Burden for Unsplash.com

by Christopher M. Di Tecco, R. Ac, R. TCMP

*“That there exists a basic unity within the manifold diversities of this world is one of the oldest observations of mankind.”*

-György Doczi, The Power of Limits

Sacred Geometry can be described as the underlying geometry of nature. Robert Lawlor refers to it as a “metaphor of universal order”<sup>1</sup>. It is seen in the patterns of creation and unity of all things. It is sometimes described as “Intelligence in Nature” or “Intelligent Design.” The fundamental structures and manifestation of nature seem to have an inherent unity among vast diversity. Tapping into the fundamental aspects of existence has been a goal of philosophers and scientists alike for generations. By incorporating these ideas into our practice, we may be able to open new doorways of experience and create opportunities to connect to energies and awareness at more fundamental levels.

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<sup>1</sup> Lawlor, Robert: *Sacred Geometry: Philosophy and Practice*.  
Thames & Hudson 1982

Sacred Geometry is woven into the fabric of Esoteric Acupuncture. One of the goals of Esoteric Acupuncture is to show our interconnectedness to all things. This idea of universal unity is echoed in Sacred Geometry and can be seen in nature among the repeating geometric patterns found in nature's design. The acupuncture meridians are one of the many grid systems of the human body. All of these grid systems are connected to the greater grid systems of the Universe. By needling acupuncture points in specific patterns and utilizing triangular connections we can access the more fundamental energetic levels found beyond the physical, emotional, and mental levels. The various patterns used in Esoteric Acupuncture are referred to as "The New Encoding Patterns"

This article is not meant to be an exhaustive study of Sacred Geometry and its relationship to Esoteric Acupuncture. This will be an exploration of a couple of the key concepts to provide a deeper understanding of how this information is encoded into the philosophy and practice of Esoteric Acupuncture. For an overview of the components

and philosophy of Esoteric Acupuncture please refer to the article **"Esoteric Acupuncture: Healing for an Awakening Humanity"** in the Summer 2021 issue of Medicinal Roots Magazine.

To understand the use of Sacred Geometry within the context of Esoteric Acupuncture we must also understand the concept of Esoteric Shaoyin. In Chinese medicine, shaoyin refers to the relationship between the Heart organ/meridian system and the Kidney organ/meridian system. With Esoteric Acupuncture we are attempting to harmonize, strengthen and expand the energy fields of the heart and kidney. These systems represent the two fundamental frequencies of love (heart) and fear (kidney). The Heart is represented by the element of fire and an upward pointing triangle which represents expansion and movement. The Kidney governs the element of water and is represented by a downward pointing triangle which represents contraction and inward movement<sup>2</sup>. Both elements are necessary, and each is meant to balance the other.

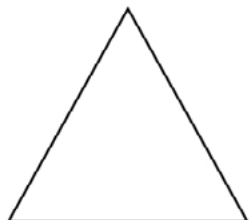
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<sup>2</sup>Sankey, Mikio: *Sea of Fire - Cosmic Fire, Esoteric Acupuncture Volume IV*. Mountain Castle Publishing, 2006

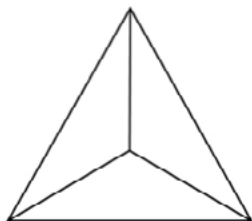
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## TETRAHEDRAL GEOMETRY

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Triangles are the  
signature for tetrahedrons



Tetrahedrons are the signature  
for consciousness

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*All diagrams in this article provided by Christopher M. DiTecco*

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PHOTO: Daniel Kim for Unsplash.com

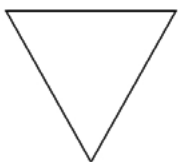
Triangles are regenerative structures and assist in balancing the Heart and Kidney system. Triangles are the signature of tetrahedrons and tetrahedrons are the signature of consciousness. Tetrahedrons also have Insideness and Outsideness (their surface area is the same as their volume) which is representative of the macrocosm and the microcosm. “As Within, So Without”<sup>3</sup>. This is why tetrahedral geometry is used extensively within the Esoteric Acupuncture New Encoding Patterns. Sacred geometric diagrams are 2D representations of 3D realities (and beyond). That is why we often use triangles and triangular connections in Esoteric Acupuncture.

## ESOTERIC SHAOYIN

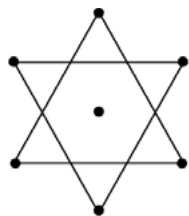
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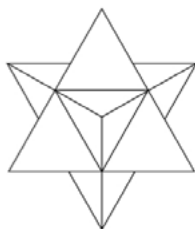
Fire Triangle  
Heart - Love



Water Triangle  
Kidney - Fear



6 surrounding 1  
Balanced Fire (Yang) and  
Water Triangles (Yin)  
Symbol of the Anahata (Heart) Chakra



Double Tetrahedron  
Merkabah

The triangle and the concept of “6 surrounding 1”, which is an aspect of the 3-6-1 encoding, are inherent in the idea of Esoteric Shaoyin. “361 represents our physical and etheric grids that pass through the astral and mental planes connecting

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<sup>3</sup>Sankey, Mikio: *Esoteric Meaning of Key Numbers*. Mountain Castle Publishing 2016



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these denser levels to the finer frequency planes above". It is probably no coincidence that the total number of acupuncture points on the main meridians (excluding the extraordinary points) equals 361. The 3-6-1 grid is our interconnectedness to the All Field. Esoteric Acupuncture philosophy views the All Field as a field of pure consciousness and everything within space. Contained within the All Field are all the levels of reality, energy and consciousness including the collective unconscious, the Akashic records and beyond. The 3-6-1 grid also encompasses the number 10 ( $3+6+1=10$ ) which is the number of the perfect human which shows the balance of male (Yang) "1" and female (Yin) "0". In one sense, the 3-6-1 grid represents correct alignment<sup>4</sup>.

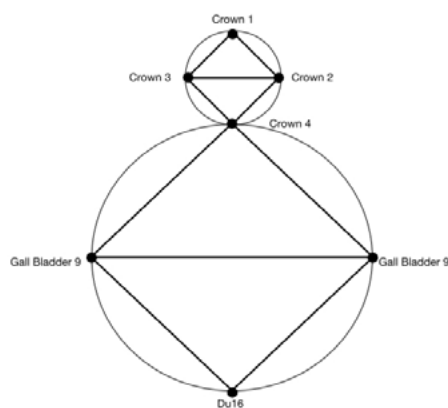
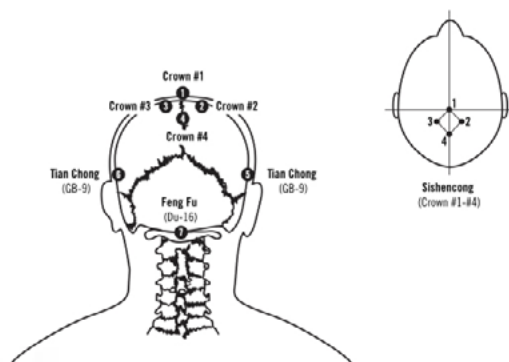
We can see how tetrahedral geometry and the 6 surrounding 1 concept is encoded into the New Encoding Patterns with the example of one of the primary patterns utilized in Esoteric Acupuncture: the Crown Infinity Pattern. The shapes and patterns

are not perfectly symmetrical when needed because we are overlaying a 2D pattern onto the human body which is not a flat surface. With a little imagination, you can see how these concepts are visually represented.

As previously stated, triangles are the signatures of tetrahedrons. Therefore, when we stimulate acupuncture points in triangular patterns we are, in essence, creating tetrahedral geometry. If looked at in the perspective of quantum mechanics, tetrahedrons are never stationary. They are always in motion and spinning. The spinning motion creates what is called "spin fields". The spin fields allow one the possibility of entering the hyperspatial realms of consciousness. Spin fields can be initiated by needling the acupuncture points in a specific order utilizing triangles to create specific geometric shapes within the New Encoding Patterns. These spin fields offer the opportunity for expansion of consciousness<sup>5</sup>.

Triangular connections are more powerful than simply activating various acupuncture points on their own. When a practitioner needles or stimulates points in a triangular sequence it creates a field that allows qi to move more quickly. I would encourage acupuncture practitioners to experiment with this concept even if they are not specifically practicing Esoteric Acupuncture and see what results occur.

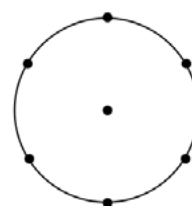
## CROWN INFINITY PATTERN



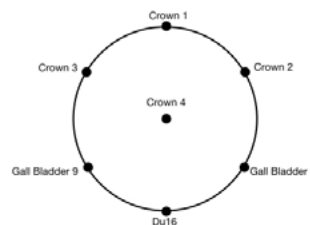
Incorporated in the pa Fire and Water Triangle: the signatures of tetrahedrons create the signature of double tetrahedrons (n

The figure eight infinity st the name "Crown In

## 3-6-1 ENCODING



6 surrounding 1  
3-6-1 represented in the circle  
360° around the dot (1) in centre



6 surrounding 1 represented  
in the Crown Infinity Pattern

<sup>4</sup>Sankey, Mikio: *Sea of Fire - Cosmic Fire, Esoteric Acupuncture Volume IV*. Mountain Castle Publishing, 2006

<sup>5</sup>Sankey, Mikio: *Antahkarana: Celestial Fullness, Esoteric Acupuncture Volume VI*. Mountain Castle Publishing, 2014

For example, to balance and strengthen the Heart energy one could needle Ren 17 followed by Heart 7 on the right and left. If the client is lying face up with their arms at their sides, this creates a fire triangle with the apex of the triangle at Ren 17. This is a simple example. Let your imagination and intuition guide you in your exploration.

Students of sacred geometry must blend the analytic, left-brain attributes of form and measure with the abstract and intuitive attributes of the right-brain to penetrate the deeper levels of understanding of Universal Order. This approach balances both the analytic and abstract mind<sup>6</sup>. Chinese medicine is all about balance, and as practitioners of Chinese medicine we are constantly looking to return the systems of the body to balance and balance the Yin and Yang. At its true core, Chinese medicine is a spiritual science, as is Esoteric Acupuncture. Ideally, as practitioners of the art, we do not want to be mere technicians who coldly analyze the physical signs and symptoms of our clients and plug in the correct acupuncture points and prescribe the correct herbal formula to match the presenting pattern. A strictly analytical approach may provide adequate results, but it is not a balanced approach. The abstract and intuitive elements are missing; therefore, the picture is incomplete. A more complete and balanced approach that is truly holistic, becomes possible by incorporating both the analytical appraisal with the abstract nature of intuition.

We do not exist in a vacuum. We, as humans, exist as part of an intricate network of energy and consciousness that unifies all of humanity and all of nature on this planet and beyond. An important aspect of Esoteric Acupuncture is exploring these connections. Consciousness is the unifying connection of all things and expanding our consciousness is the key to expanded healing and our evolution.

- Christopher M. Di Tecco

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<sup>6</sup>Lawlor, Robert: *Sacred Geometry: Philosophy and Practice*.  
Thames & Hudson 1982



## ABOUT THE AUTHOR

**Christopher M. Di Tecco, R.Ac, R.TCMP**

Christopher has been a practitioner of Chinese medicine since 2006 and operates a thriving practice in Mississauga, Ontario, Canada. Chris has been a passionate practitioner and student of Esoteric Acupuncture since 2013 and began teaching Esoteric Acupuncture in 2019.

Chris can be reached through his website at [www.chrisditecco.com](http://www.chrisditecco.com)

Find Chris on YouTube at [www.youtube.com/channel/UCTV3ltaEA6LijKE94607reQ](https://www.youtube.com/channel/UCTV3ltaEA6LijKE94607reQ)



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# Invest In Loss

by Dr. Yvonne Farrell, DAOM, LAc

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*In the dark hours just before dawn, when one anticipates the coming of the light, I am thinking about loss and fear.*

Of course, for almost 2 years now many of us have been thinking about and feeling these things. In the relative silence, stillness, and darkness of the early morn, I am acutely aware that I somehow have an opportunity for clarity in this moment.

It is, I think, appropriate to be thinking about loss in the Autumn. As the Metal time of year, Autumn brings with it an acceptance of the loss of abundance that comes in the Spring and Summer. As the leaves begin to turn, we accept that “all things must die” and the sadness we feel about that will be infused with

hope because we know new growth begins again in the Spring. The wheels turn, seasons change and most of us are attuned to that rhythm of life.

We can express this loss without great suffering because we know it is not permanent. We have lived in the cycle of seasons long enough to be rest assured that Spring will come.

As the ethereal glow of the early morning light starts to encroach upon the darkness, my heart is infused with the grief of the last two years. Grief, sorrow, and sadness are said to consume Qi and injure the Lungs and I for one, am tired. I have had to limit my practice to accommodate my lack of resources and I have days when walking up a flight of stairs leaves me winded.

I am sad, terribly and overwhelmingly sad. I am sad over the loss of life. I am sad over the economic damage caused by this pandemic and how it has

been managed. I am deeply broken-hearted around the growing number of people who are unhoused and how we treat them. I feel a great sense of loss when I think about the divisiveness that is keeping us separated, neighbor from neighbor, state from state and country from country. All at a time when we need to be drawing closer together and helping each other.

I am sad about the state of the planet. We have allowed our greed to blind us to the cost of so-called progress. I feel terrible that it is our children who will pay the bigger price for that greed. Mostly, I feel a deep and profound sorrow over the dwindling away of our humanity.

In the practice of Chinese medicine, we say that emotions are not pathogenic in and of themselves. They can only cause disease if they are overwhelming or if they linger too long. They must move through us, not stay stuck. So how then do I not die from this grief? Can I find a way to make this sorrow a doorway to consciousness or will I drown in it like those poor souls in ICUs all over the world drowning in pathological fluids? This sorrow is both overwhelming and it has been lingering for too long. What is it that is keeping me in the grief and not allowing it to move through me? Ah, my old friend fear. There is so much fear in the world right now. Fear that this tragedy will never end. Fear that it is too late to save the Earth. Fear that avarice, hatred, and self-loathing have won. This fear depletes the Will in a way that it becomes more challenging to face our emotions.

However, fear also serves survival. When we are fearful, we limit change. This is a good thing for survival because even when things are awful, if they are known and predictable, we can protect ourselves. The unpredictability of change sets off all the alarm bells. When we are focused on survival, we become risk averse. Change is a risk and therefore we might prefer to stay in our current state even if it is uncomfortable. This aversion to risk forces us to stop, assess the situation and then decide if it is safe to proceed.

*In times of sustained  
evolutionary stress, it is  
difficult to perceive safety.  
We may not be able to see  
that the risk of letting go  
and moving on is worth it.*

Many years ago, long before I knew anything about Chinese medicine, I was training to become a Trager practitioner. This is a type of bodywork that focuses on releasing habituated patterns of limited movement by creating body awareness and instilling the sensation of freedom. One day in class, the students were gathered in a circle and Gary, the instructor, was going around the room adjusting postures and giving feedback to increase awareness. When he got to me, he ever so lightly brushed over my chest

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with the back of his fingertips in the area I now know as Ren-17 (Tan Zhong/Central Altar) and he very quietly said to me, “invest in loss”.

I did not really understand what he was saying or why he was saying it, but it made me cry. For a long time, I could not stop crying.

It wasn't until much later, that I realized what he was saying to me was don't be afraid to be sad. Sadness is the price we pay for loving and if we are capable of love then grief is inevitable. Don't fight it, don't fear it, don't deny it. Embracing that sadness and the tears that come with it cleanses us in a way that may help us to maintain our humanity. As we enter the Winter season, we have an opportunity to withdraw, pull inward and restore. We can gather our resources, gain perspective and rest. This is an opportunity to feel safe so that we can explore the internal terrain of these feelings with less external pressure. When we feel safe, we can look forward to the new growth of Spring with less fear, and hope will lighten the burden of the sadness.

Another name for Ren-17 is Alchemical Altar. Here in this place where the Pericardium protects the Heart, we have the opportunity to turn lead into gold, the profane into the sacred and grief into gratitude.

I believe it is gratitude that allows us to move through the grief and fear with kindness and compassion.

*Gratitude eases the suffering  
and reminds us that we are  
all connected even though  
we may be deep in the pool  
of sorrow, feeling lonely or  
isolated.*

It reminds us that even though tragedy strikes, or disaster lingers, that there are still reasons to love. That these awful experiences may wound the Heart, but they do not destroy the most human of all emotions, empathy and unconditional love.

We do not need to battle this sorrow with overwhelming displays of gratitude. We can start small. Be grateful for the next breath and the sound of laughter. Be grateful each day that the sun still rises, and we are here to witness it. We can be grateful that we can still feel, and if for some reason,

we are so overwhelmed by emotion that we can no longer feel, then we can be grateful that the body's wisdom has a way of protecting us until we are safe enough to feel again. When we come to a place of acceptance that allows for gratitude, then we are much less likely to be stuck in the sadness and fear. By accepting the reality of what is and finding gratitude in the small things, we are living in the moment. Awareness of the moment is the first step out of survival into thriving.

From a therapeutic perspective, I like to think about the relationship between the Lung and Kidney to have some idea of how to support others struggling in this time.

In Jeffrey Yuen's course on 8 Immortals Qi Gong he said, “The Kidneys manifest, the Lungs release.” So simple, as my dear friend David Chan says, “Succinct!” The Kidneys manifest the Will needed to pursue our destiny and the Lungs release that which is not in alignment with that pursuit. As we take the world in through the breath, we are inspired to be fully embodied in the world. In order to keep breathing we must let go through exhalation. We need to make room for new experiences, new inspiration. If we cannot release, we cannot continue. Letting go allows us to stay open and available to the fullness of the moment.

As the Kidneys grasp Qi, drawing the inspiration from the Lungs inward, we have the opportunity to deeply explore the experience and the information that comes with it. Here we can choose to identify this information as integral to our growth and development. We have the opportunity to turn knowledge into wisdom and then manifest that wisdom as an expression of Self or a determination to pursue meaning and purpose in life.

We can help our patients process and integrate the experiences of the last two years by supporting this relationship between the Lungs and Kidneys. Looking to see if our patients have created latency in the Luo-collaterals of the Lung and Kidney. This system is related to blood flow and creating latency here occurs when emotional experiences cannot be processed. The system takes the pathogenic experience and stores it near the surface and in the periphery of the body in a way that preserves organ function. This is often visible as small superficial blood vessels near the Luo points. These vessels can be bled to release that which is distracting us from moving forward.

We can also support the organ function by treating the Front-Mu or Back-Shu points of the Lung and Kidney. We can address the need for a new normal, new beginnings, by treating Lv-14, Qi Men/Cycle Gate, sometimes called the Gate of Hope. This the end of the Ying Qi cycle and when we combine it with Lu-1 Zhong Fu/Central Treasury, the beginning of the Ying Qi cycle, it is in a way infusing hope that we can find a new normal. We can begin anew.

From an Eight Extraordinary Vessel perspective, when I think about the relationship between the Lungs and Kidney, I think of the Ren Mai. The Sea of Yin's master point is Lu-7 and its couple point Ki-6, emphasizing the important relationship between these two channels. The Ren Mai is about bonding, it supports the healthy connection in all things. This is something that I feel is needed now more than ever. Until we can embrace the understanding that "when one of us is suffering, we are all suffering", there is little hope of change. To encourage hope, add Ren-17 and Lv-14 to your Ren Mai treatment. As the Front-Mu of the Pericardium, Ren-17 eases the burden of "bearing the unbearable" and Lv-14, the Front-Mu of the Liver connects us to the hope of Spring.

I think of the Ren Mai as the archetypal Mother, Gaia, Mother Nature, Kali Ma and many more. This archetype is about Yin that is nurturing, persisting, grounding and compassionate. This archetype is about sublimation of self for the good of others. This is an expression of the understanding that until we are all free, none of us are free. It is the deep understanding that if one of us is hungry that is one too many. If we support the Ren Mai then we make healthier connections. We bond in ways that serve all, we embody love and compassion, and we can more easily share that with the world.

It is in times like this that I miss my mom the most. She was soft and curvy, yielding in nature and when she held me, I felt as if everything was going to be ok. My mother believed in magic and mysteries. When I think of the innocence of heart needed to maintain those beliefs over a lifetime of adversity, I can believe that all things are possible. I can hope for a future that is held in a Mother's Love. I can allow my grief and fear to move. May you find that Mother's Love and feel it down to the core of your beingness.

*- Yvonne R. Farrell  
(Mother, Lover, Teacher and Sad Soul)*



## ABOUT THE AUTHOR

**Dr. Yvonne R. Farrell, DAOM, LAc**

Yvonne has been practicing and teaching since 1987. She received her Masters and Doctoral degrees from Emperor's College in Santa Monica, California. Her first book, *Psycho-Emotional Pain and the Eight Extraordinary Vessels* was published by Singing Dragon in 2016. Book Two is in the works.

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# Bone Broth: The Winter Elixir

by Dr. Maryam Mahanian, Dr. TCM

*PHOTO: Michael Hoyt for Unsplash.com*



*PHOTO: Maryam Mahanian*

I prescribe bone broth to my patients on a daily basis. In fact, I sing its praises. I use the word “prescribe” because bone broth is not only a food, it is truly a medicine. As the saying goes in Chinese medicine, “Medicine and food share the same source” (Yao shi tong yuan). In other words, foods have a strong impact on our health just as medicine does.

Bone broth has undoubtedly gained popularity over the last several years here in the west. Some may even view it as trendy or a passing fad but this couldn't be further from the truth. It has actually been a staple in many countries around the world for centuries. In Traditional Chinese medicine, bone broth has been used for the last 2,500 years, give or take!

One of the reasons broth was made traditionally was to use up leftover animal bones and make use of the whole animal. This allowed for nourishing the body even when there wasn't so much food to go around.

As Winter has now fully set in, it is the most fitting time to recommend bone broth to patients. Even though I make it for my family all year round, we definitely crave it more often in the cold winter. I give broth to my kids first thing in the morning to warm up their digestion for the day. They also drink it to warm up when they return from their walk home from school.

*The winter season is associated with the kidney organ system which governs the bones. This makes bone broth so applicable in winter.*

In this season, we generally focus on slow-cooked foods, soups, stews that are warming and

nourishing. Slow-cooked foods, bone broth being a great example, is more yang nourishing as the heat is infused into the food over a long time at a steady heat.

In my culture, the Persian culture, there is a popular dish called "aab-goosht" (directly translated as "meat broth"). Aab goosht is our version of a modified bone broth. Growing up, I was lucky to have my grandmother live with us and help raise my brother and me. She made delicious wholesome foods and her staple was soups and stews. One of the dishes she made quite regularly was aab goosht. It's made with legumes, potatoes, vegetables, various spices, and meat with bones-in. Being delicious and at the same time quite economical, aab goosht is a common dish among large families as you can feed many mouths with it. My grandmother purposefully would leave the bones in to add richness, flavour, and nutrition to the stew. Smart lady. I have such fond memories of how comforting her meals were on those cold winter days growing up in Alberta.

One of the many great things about bone broth is that it's safe and suits most body constitutions. It's difficult to have too much or for it to be detrimental to health in any way.



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The Wall Street Journal calls bone broth “quite possibly the only dish that counts as both a comfort food and a health aid.” This is so true as bone broth has countless health benefits.

Over the years, my practice has niched down focusing more on women’s health, fertility, and pregnancy. The reason I prescribe bone broth so often is because my patients need to nourish their Qi, blood and Kidney Jing with more than herbs and acupuncture alone. Diet shouldn’t be overlooked.

## *Bone broth nourishes the blood*

Bone marrow is where the body makes red and white blood cells. Broth made with this rich marrow has a powerful ability to nourish the blood. In my practice, I see a great deal of blood deficiency cases with fertility issues, light and/or delayed periods, hair loss, pale complexion, breaking nails, insomnia, and anxiety to name a few.

## *Bone broth nourishes the Postnatal (acquired) Jing*

Bone broth is also known as “longevity soup” in TCM because of its ability to nourish the Jing. Bones are among our deepest tissues in the body and the marrow is where you will find the Jing. To help patients understand just how nourishing bone broth is, I tell them that drinking bone broth is just like drinking a cup of Jing nourishing and supporting them at the deepest level. Supporting Jing is especially important for my patients who are trying to conceive.

Bone Broth is highly recommended to new mothers after childbirth to replenish Qi, blood, and essence. I suggest having broth already stocked in the fridge prior to the birth and then drinking it daily for at least the first month after birth. This will help to increase and maintain their breast milk, aid in postpartum recovery and prevent postpartum depression. The health of the mother in this first month after birth will set her up for her future health tremendously.



PHOTO: Nienke Burgers for Unsplash.com

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## VEGETARIANS AND VEGANS

I admit that it can be difficult to convince vegetarian and vegan patients to consume bone broth but those who are vegetarian/vegan for ethical reasons sometimes feel all right about it. They may see broth as not directly related to harming the animal because the bones are otherwise discarded. There are certainly vegetarian versions of broth that use vegetables, dried mushrooms, and seaweed for example but these don't serve the same health benefits that bones do, unfortunately.

You can make broth from any meat, the most popular of which are beef and chicken. I've also used fish and turkey bones. You can consider including the feet, joints, and heads of chicken and fish if possible for extra collagen. Collagen is an excellent nutrient for arthritis patients and even cosmetic acupuncture patients aiming for younger healthier-looking skin.

Keep in mind that bone broth from lamb and beef are most warming while broth from chicken is a bit more neutral making it more versatile. For patients with yang deficiency and cold symptoms, I prefer prescribing beef/lamb broth. For patients with some inflammation, heat signs and/or cold and flu symptoms, I like to prescribe chicken broth.

## HOW TO MAKE IT

At home, we always keep our bones after eating a rotisserie chicken or I buy a bag of beef bones from our local butcher. Place the bones into a slow cooker and cover with water (filtered water is preferred). You can add onions and carrots to enhance the flavor of the broth. I also add a splash of apple cider vinegar. The apple cider vinegar, in my opinion, is key. It helps the marrow to leach out of the bones. To enhance the warming property of the broth, add a few large pieces of ginger root.

*Simmer on low heat for at least 16 hours and up to 24 hours to maximize richness and density.*

At the end of cooking, strain out the liquid. The bones should fall apart when pressed lightly. I store my broth in mason jars and keep it in the fridge. The broth will last up to 6 days in the fridge and several months in the freezer. The best bone broths become jelly-like after cooling which shows the gelatin content in the broth. You can simply drink the broth



PHOTO: Maryam Mahanian



PHOTO: Maryam Mahanian



PHOTO: Maryam Mahanian

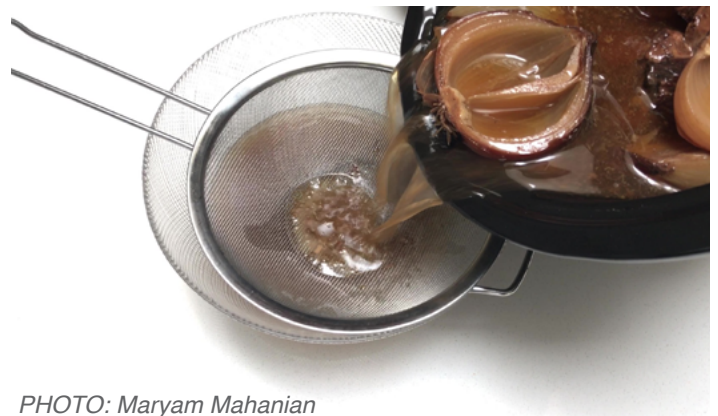


PHOTO: Maryam Mahanian

or use it as stock for soups. Instead of water, you can cook grains in broth for added nutritional value.

For fertility patients and expectant and new moms, I recommend at least two cups of bone broth daily. If I'm giving them concentrated herbal granules like Ba Zhen Tang, for example, I suggest they add their herbs to bone broth to make the ultimate Qi and blood nourishing elixir. This helps to also make herbs more palatable for those who struggle with the taste.

Hope this inspires you to include more bone broth into your daily practices.

*- Dr. Maryam Mahanian*



## ABOUT THE AUTHOR

**Dr. Maryam Mahanian, Dr. TCM**

Dr. Mahanian is a registered doctor of TCM since 2002. Her private home practice in North Vancouver BC focuses on fertility, pregnancy & postpartum, women's health, skin health, and cosmetic acupuncture. She studied at ICTCM of Vancouver and did her undergraduate studies at the University of British Columbia. She is a mom of two, a compassionate healer, and a curious and avid learner.

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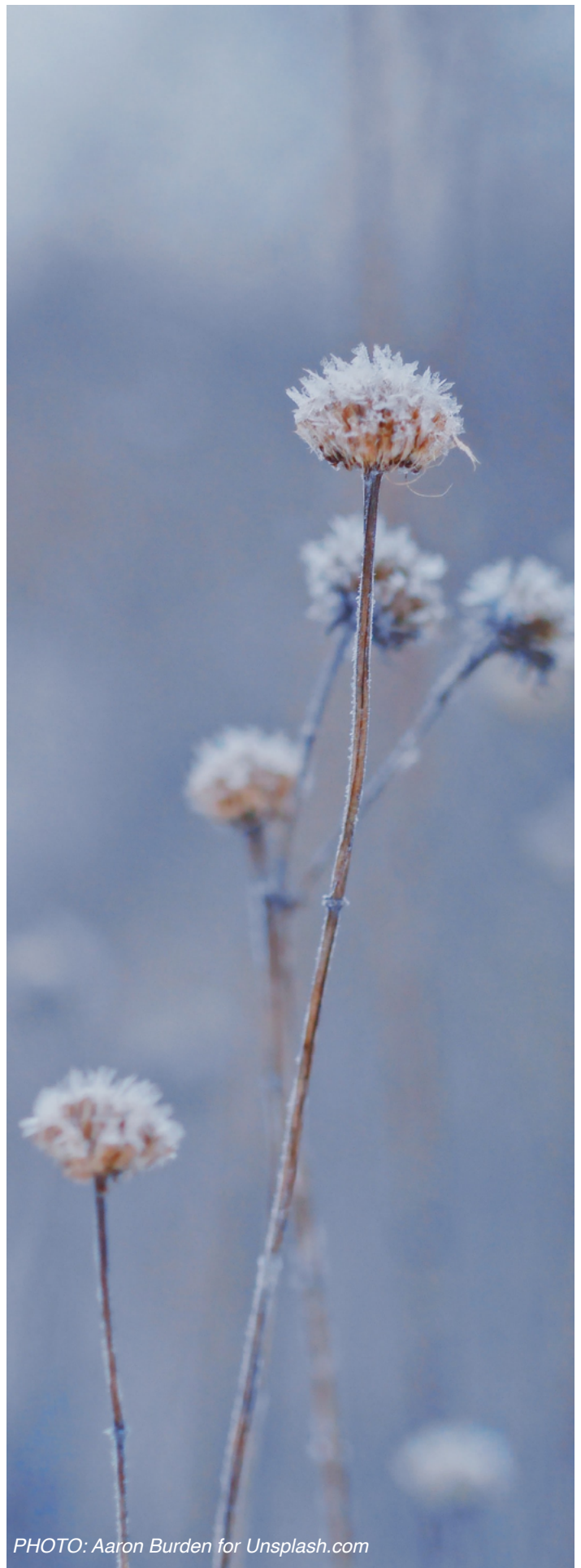


PHOTO: Aaron Burden for Unsplash.com

A photograph of the Aurora Borealis (Northern Lights) in shades of green and blue, shimmering over a dark silhouette of a forest. The lights create a soft, ethereal glow against the dark background.

Dan Garcia  
Executive Director, CARB-TCMPA

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# CARB-TCMPA Winter Update

PHOTO: Lucas Marcomini for Unsplash.com

This past year, 2021, has been CARB-TCMPA's first calendar year with two computer-based exam administrations. In April there were 231 candidates who wrote the Pan-Canadian Examinations, and 416 candidates participated in the October 2021 administration. There were 432 candidates that attempted the Acupuncturist exams, 166 candidates wrote the TCM Practitioner exams, and 49 candidates participated in the TCM Herbalist administrations over 2021. Both exam administrations were delivered through online proctoring as the pandemic conditions persist.

As we navigate through the waves of this pandemic, we continue to explore our exam delivery options between in-person exams at test centres and online proctoring. We expect that both 2022 exam administrations will be delivered through online proctoring due to the limited test centre capacity across the country. Candidates should know that the application and accommodations request deadline for the next exam administration is January 14, 2022. The exam dates for the TCM Herbalist and TCM Practitioner exams are April 11 & 12, and the Acupuncturist exam will be held on April 27 & 28. This information, along with future exam dates,

deadlines, and past exam results are available on [carb-tcmpa.org](https://carb-tcmpa.org).

Following careful consideration of the examination program, we recently announced that the exam fees will see a 4% increase for the October 2022 administration. The fees for the Acupuncturist and TCM Herbalist exams will increase from \$880 to \$915, and the TCM Practitioner's exam fee will increase from \$1,210 to \$1,258. We calculate the exam fees based on recovering their costs. The fees cover the development and administration of the exams as well as the CARB-TCMPA operations to support the ongoing sustainability of the exam program. An annual increase in exam fees also takes into account inflation and other market factors.

A new version of the Candidate Handbook was published on December 16. The notable changes in the latest edition include updated information related to online proctoring, the latest version of the candidates' examination agreement, current information on how pass marks are derived, and updated technical support contact information. We encourage all candidates who are considering an attempt of the exam to carefully review the Candidate Handbook available on the CARB-TCMPA website.

We recently completed our second national consultation with the TCM and acupuncture schools

this past Fall. Over 500 respondents provided their input on the first draft of the standards in the early months of 2021. Most respondents were from Ontario, Alberta, and British Columbia, and identified as practicing, qualified TCM/A professionals. This was a helpful step toward understanding the perspectives of practitioners and students and incorporating their feedback. The second consultation focused on specific program design and administration aspects of TCM/A education in Canada. We received helpful feedback, which has been reviewed and is being finalized. Following any changes, the draft program accreditation standards will be put through a final review and approval process before moving to the project's next steps.

On behalf of CARB-TCMPA, thank you all for your participation and engagement throughout 2021 and we look forward to more opportunities to engage with the TCM community throughout 2022.

- Dan Garcia

For the most up-to-date information on CARB's activities, follow us on LinkedIn: [www.linkedin.com/company/carb-tcmpa](https://www.linkedin.com/company/carb-tcmpa)



## ABOUT CARB-TCMPA

The Canadian Alliance of Regulatory Bodies of Traditional Chinese Medicine Practitioners and Acupuncturists (CARB-TCMPA) is the national forum and voice of provincial regulatory authorities that are established by their respective provincial legislation. Through collaborative activities, CARB-TCMPA promotes quality practice and labour mobility across Canada. For more information about CARB-TCMPA, visit: [carb-tcmpa.org](https://carb-tcmpa.org)



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CURRENTS



# The Pulse-Breath Ratio Modality

## From Chang Sang Jun Pulse System (Part 2)

PHOTO: Nadiia Ploshchenko for Unsplash.com

### Clinical Guidelines and Treatment Strategies

by **Dr. Jianying Gao, Dr. TCM**

In *The Pulse-Breath Ratio Method from Chang Sang Jun Pulse System* published in the **Fall 2021 issue of Medicinal Roots Magazine**, I introduced the definition and procedure of the pulse-breath ratio method. This article will focus on the clinical guidelines of this modality.

In a balanced person, the pulse rate is two beats for every inhalation, and two beats for every exhalation. Naturally, the body pauses this cycle every 3 to 5 breaths. Taking this into account, the average pulse-breath ratio should be between 4:1 and 5:1. These ratios translate to a heart rate of 60-90 beats per minute with a 12-20 breath cycle, which can be observed in modern day practice.

In accordance with the Classics, breathing and pulse rate are two crucial vital signs of the human body.

*In general, the pulse rate is proportional to body temperature.*

For every degree Celsius of body temperature increase, pulse rate increases by at least 10. As such, the pulse rate reflects the condition of the body temperature at the time of measurement. Additionally, with elevated exercise intensity, oxygen consumption increases because of increased breathing and heart rates. Such a proportional relationship is one of the common physiological mechanisms of the human body. Returning to the Yellow Emperor's Classics and the Nan Jing, these relationships and ratios between pulse and breath were proposed for the first time, and created a precedent for the digitization of pulse diagnosis. The significance of pulse-breath ratio is deeper than viewing four main vital signs alone, as

it emphasizes the importance of integrating breath and pulse rate. Under the scope of Chang Sang Jun Pulse System, the ratio of Pulse-breath is more than a simple number and presents a system for deeper understanding.

## THE YIN-YANG PATH IN PULSE-BREATH RATIO MODALITY

People categorized in the 'Balanced Qi' group are not necessarily in a true and balanced state of health - 'peaceful yin with concealed yang'. A true balanced state of health involves both balanced Pulse-breath ratio and conditions such as 'Nine regions as one' in TCM classical pulse diagnosis, relative proportionate among 'Shape;', 'Blood', 'Flesh' and 'Qi'. Those with a normal pulse-breath ratio but presenting symptoms should be treated as needed.

## DIMINISHED QI

Within TCM diagnosis, 'Diminished Qi' is a different concept to Qi deficiency. 'Diminished' reflects a dynamic state of being less. In Chinese, "Shao 少" (less, short of) has the alternative name of 'Xiao 小' (small, mini). Those with Diminished Qi are often in states of deficiency or cold, a result of wood not generating fire and fire not generating earth. A functional imbalance between Heart and Lung's governance of blood and Qi.

## RISK MANAGEMENT FOR THOSE IN THE 'DIMINISHED QI' CATEGORY

Individuals diagnosed with the pattern of 'Diminished Qi', often lack stamina in sports, may show unexplained diarrhea, and is a common pattern amongst those with constitutions susceptible to allergies.

*If youngsters have 'distinctly diminished Qi', there may be morphological issues in their heart and lung systems.*

If seniors have 'distinctly diminished Qi', they should be more aware about their health and seek medical advice as soon as possible to rule out any possible morphological issues.

## UNREST QI

People with the pattern of 'Unrest Qi' mostly present in states of excess and heat. In this pattern the Yang Qi from top to bottom floats to the exterior. Yin no longer conceals or houses the Yang, causing the Yang to become irregular. This then leads to "Qi Exuberance" and unrest due to heat. The key pathogenesis of 'Unrest Qi' is in the Hand Shaoyang Sanjiao meridian. The Yellow Emperor's Classics, Simple Questions, Chapter 17 states that 'Unrest is on the hands'. Chapter 74 states that 'all kinds of unrest and mania belong to fire'. 'Hand' in the Classics refers to the Six Hand Meridians. This suggests that unrest, yang-heat retains in the six hand meridians and manifests as chest and hypochondriac oppression, fullness, and pain.

## RISK MANAGEMENT FOR THE PATTERN OF 'UNREST QI'

Those with this pattern can easily develop a stuffy chest and palpitations after exercise.

Seniors who have a pattern of 'distinctive Unrest Qi' and high blood pressure should take steps to

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prevent possible cerebrovascular issues, as it is a sign of the separation of Yin and Yang.

*During events such as insomnia, being angry, or exercising, the pulse-breath ratio of a person can be significantly different.*

For example, while exercising at a moderate strength, breathing can increase to 30-40 breaths per minute while the heart rate can fasten to 120 to 150 beats per minute. This dynamic proportionate between breaths and heart beats allows those who are healthy to maintain a 'balanced' pulse-breath ratio. In reality, some individuals may appear to be in a 'balanced' state of pulse-breath ratio but following exercise, will fall into a state of 'Diminished Qi' or 'Unrest Qi', reflecting a state of suboptimal health. Exercise in these cases mimics a stress test and as such, any abnormal pulse-breath ratio after exercise helps to detect any possible underlying issues.

Those with mildly abnormal pulse-breath ratios benefit from acupuncture, scraping (Gua Sha), massage and aerobic exercise. Practitioners should use low doses of herbal remedies or recommend that their patients halt taking herbs altogether until the disease and symptoms are relieved.

The patterns of 'Distinctively Diminished Qi' or 'Unrest Qi' usually reflect a chronic condition. Individuals with these patterns should perform a whole-body check and seek medical advice to pinpoint any possible issues. When treating patients with these patterns, practitioners should take note that a relatively longer period of treatment is required and should regularly monitor pulse-breath ratio to adjust herb prescriptions accordingly.

## TREATMENT GUIDELINES BASED ON THE PULSE-BREATH RATIO

Stomach Qi is the root of all Qi in the body. As such, regardless of whether an individual has 'Diminished Qi', 'Unrest Qi' or 'Balanced Qi', regulating the stomach Qi should be prioritized. To do so, Da Chai Hu Tang or Xiao Jian Zhong Tang can be prescribed to cope with pathogenesis.

Xiao Jian Zhong Tang, from <Shang Han Lun>, is a famous formula to treat palpitations and irritability along with chronic deficiency with internal urgency. Herb pairings within that formula include:

- Yi Tang (maltose) pairing with Da Zao (red dates) and Zhi Gan Cao (Licorice Root), which is sweet and warm, to nourish fluids and replenish the Stomach Qi;
- Shao Yao (Peony Root) pairing with Zhi Gan Cao, which is sour and sweet, which transforms into Yin, nourishes the Ying (营), and opens the vessels;
- Gui Zhi (Ramulus Cinnamomi) pairing with Sheng Jiang (ginger) and Zhi Gan Cao, which is pungent and sweet and transforms into Yang to aid the transformation, transportation, and dispersing of the essences of food-grain;

All of the above six herbs work together to balance the Stomach Qi, replenish Qi and blood, and harmonize the Rong (荣) and Wei (卫).

Modifications can be made to Xiao Jian Zhong Tang. As males primarily use Qi, Huang Qi Jian Zhong Tang is more suitable for male patients. However, as females primarily use Blood, Dang Gun Jian Zhong Tang is more suitable for female patients. For diabetic patients, Bei Sha Shen (Glehnia Root) can substitute the Yi Tang (maltose).

If diseases reside at Qi level, regulate the Wei (卫). Treatments of individuals with 'Unrest Qi' should prioritize the harmonization and release of the exterior. The ideal formula is Da Chai Hu Tang, which is great at treating Yangming-Shaoyang combined syndromes, although caution should be



PHOTO: Ibuki Tsubo for Unsplash.com

taken for menstruating females. Da Chai Hu Tang contains the herb pairings of:

- Ban Xia and Huang Qin, which harmonizes Shaoyang pivots;
- Da Huang and Zhi Shi, which purges Yangming evil heat; and
- Bai Shao, which helps to prevent evil heat injuring the Yin.

Another option is Da Cheng Qi Tang or Bai Hu Tang to set free the urgency of Yangming.

Treatments for those with 'Balanced Qi' but with symptoms should use a modified combination of Xiao Jian Zhong Tang and Da Chai Hu Tang. The state of Stomach Qi for those patients is abundant but stagnated in circulation. While the action of Xiao Jian Zhong Tang ascends and the action of Da Chai Hu Tang descends, the Qi mechanism is regulated to ensure the smooth circulation of Stomach Qi.

## ACUPUNCTURE PRESCRIPTION BASED ON PULSE-BREATH RATIO MODALITY

The pathogenic location for those patients who have a pattern of 'Unrest Qi' is Heaven (located above the umbilicus). Practitioners should primarily choose Six Hand meridians and reduce hand yang and tonify hand yin. Those with 'diminished Qi' located at Earth (below the umbilicus) should primarily tonify Six Foot Meridians. Alternatively, ST36-Zusanli, RN6-Qihai, LU9-Taiyuan, or other acupoints that have similar functions to replenish Stomach Qi may also be used.

## DIET & EXERCISE SUGGESTIONS BASED ON PULSE-BREATH RATIO MODALITY

Those with 'Diminished Qi' can drink diluted rice water or herbal tea of Da Zao, Sheng Jiang, and Hong Tang, and/or apply moxibustion to ST36 Zusanli. Those with 'Unrest Qi' can drink Daiko (Bai Luo Bo) water, or herbal tea of Da Zao, Sheng Jiang, Hong Tang and Ju Hua. Additionally, jogging at a moderate pace for 20 minutes daily can help to regulate the pulse-breath ratio and should be monitored for changes 5 minutes following exercise.

Pulse-breath ratio is a quantitative variable that changes constantly. It represents the patient's dynamic and present relationship between breath and pulse beats, current or long-term state of heat-cold and excess-deficiency and gives insight

to practitioners about treatment principles and methods. It may also function as a predictor of disease progression, prognosis, and risk management. Patterns of this method (Diminished Qi, Normal (Balanced Qi), and Unrest Qi) are external manifestations of the body's dynamically internal states of Qi and Blood.

- Dr. Jianying Gao

## REFERENCE 文献参考

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*Academic support: Chang Sang Jun Classical Pulse Association (China Association of TCM)*

学术支持：中华中医药学会长桑君脉法分会

*Unschuld, P. U., Tessenow, H., & Zheng, J. (2011). Huang Di Nei Jing Su Wen: An annotated translation of Huang Di's Inner Classic -- Basic Questions. University of California Press.*

以上是两本黄帝内经翻译版本参考



## ABOUT THE AUTHOR

**Dr. Jianying Gao, Dr. TCM**

Dr. Jianying Gao received her Traditional Chinese Medical degree from China and is a Registered Dr. TCM with CTCMA in British Columbia, Canada. Dr. Gao is a passionate, influential doctor and educator with an excellent reputation amongst her students and patients.

Coming from a long line of TCM doctors in her family, she has been practicing TCM for 23 years both in China and Canada.

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# The Year in Review

2021 Highlights and Notable Moments in the MRM Community

*2021 Brought with it a lot of changes, important moments and events that were worthy of sharing, contributing and noting within the TCM community and beyond. We've highlighted some of the key issues that impacted the Medicinal Roots Magazine Community.*

Click the icons below to follow MRM on Instagram and Facebook, and engage with your TCM community!



MARCH, 2021

## Virtual Screening: The People's Detox

Mar 8, 2021 - Apr 18, 2021



Medicinal Roots Magazine

March 19 · 🌐

A worthy share from our friends @spiritofnada 🙏 About the Film: In her 2018 film *The People's Detox*, Jenna Bliss uses documentary storytelling to explore the history of a revolutionary drug clinic in New York City in the 1970s that profoundly transformed contemporary notions of health and care. <https://www.kunstverein-muenchen.de/.../scha.../2021/jenna-bliss> #medicinalrootsmagazine #detox #acupuncture #thepeoplesdetox

## SEPTEMBER, 2021

A standalone classification for TCM Practitioners and Acupuncturists in Canada was announced, and the MRM community reflects on the National Day for Truth and Reconciliation in Canada.

### 32200 – Traditional Chinese medicine practitioners and acupuncturists

Traditional Chinese Medicine practitioners and acupuncturists assess, treat and prevent diseases, conditions, disorders or imbalances of patients' using various forms of treatment including acupuncture, herbology or other holistic health approaches. They usually work in private practice, including group or team practices, clinics, extended care facilities, rehabilitation centres and health clubs.



#### Medicinal Roots Magazine

Published by Instagram · September 21 · Instagram

Great news Canada 🇨🇦! The 2021 National Occupation Classification list has been published and includes a new standalone classification for TCM Practitioners and Acupuncturists! Thanks to CARB-TCMPA for championing this important initiative. Link here: <https://noc.esdc.gc.ca/Structure/NocProfile...>



#### Medicinal Roots Magazine

Published by Instagram · September 28 · Instagram

Join us in recognition of the National Day for Truth and Reconciliation this Thursday, September 30th. May we learn and heal from the atrocities of our past, and create a shared future of hope and understanding. [#truthandreconciliation](#) [#nationaldayfortruthandreconciliation](#) [#honourtheday](#) [#everychildmatters](#) [#orangeshirtday](#) [#learning](#) [#residentialschools](#)



Jo Fuller

Honouring the National Day for Truth and Reconciliation

Love · Reply · Hide · 12w



Pamylla Brown

Just saw a woman who reminded us yes it was so sad of all those death..but we must remember too that there is survivors of this that have to live daily with the trauma...

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PHOTO: Annie Spratt for Unsplash.com

## OCTOBER, 2021

The 2021 Dr. Roger's Prize Co-winner recipient announcement of Dr. Linda Rapson and Dr. Gregor Reid (congratulations from Medicinal Roots Magazine!) and remembering TCM and acupuncture pioneer Lillian Bridges.



### Eastern Currents

October 1 • 🌐

We are deeply saddened. Our dear friend, colleague, and world renowned teacher on face reading, Lillian Bridges, passed away on Sunday, September 26, 2021.

Lillian touched so many hearts both professionally and personally. She had a talent for seeing the unique gifts in each individual. Her open and pure heart touched those she met, often on a deep level, and we are grateful for the time we were able to spend with her. Her songs, love of food and good cooking and distinctive joyful laugh will stay with us forever. She remains in our hearts as a pioneer in the TCM and acupuncture profession and as a dear friend. Our deepest condolences to her family and friends.

 **Medicinal Roots Magazine**  
October 21 • 🌐

Congratulations to the 2021 @drrogersprize Co-Winners! Two Recipient Share \$250,000 Dr. Rogers Prize.

**Dr. Linda Rapson**  
Toronto, Ontario

Dr. Rapson advocated for the integration of acupuncture into mainstream pain treatment beginning in the 1970s. Against great resistance, she focused on expanding its use as an effective treatment across fields of healthcare. Read more about Dr. Rapson here : <https://www.drrogersprize.org/lr-bio/>

**Dr. Gregor Reid**  
London, Ontario

Dr. Reid ascertained the health attributes of lactobacilli bacterias in the 1980's and persevered to advance the field of probiotics and beneficial microbes worldwide with his ground breaking research. Read more about Dr. Reid here: <https://www.drrogersprize.org/gr-bio/>



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 **Medicinal Roots Magazine**  
Published by Kimberley Schneberg • October 1 • 🌐

Our thoughts are with Lillian's family, friends and colleagues. ❤️

 **Beverly Osachoff**  
How lucky we were to have her amongst us. RIP, Dear one. 🙏❤️ 2

Care • Reply • Hide • 12w

 **Syed Faiz Hassan Rizvi**  
Great teacher 🙏❤️ 1

Like • Reply • Hide • 12w

 **Micki Du**  
Oh I am deeply shocked. RIP. 🙏❤️ 1

Like • Reply • Hide • 12w

## OCTOBER-NOVEMBER, 2021

The ATCMA Acupuncture in Hospitals project and the FDA's approval of modified Qing Fei Pai Du Tang for COVID-19 treatment.



**Acupuncture in Hospitals**  
ATCMA's new Acupuncture in Hospitals Project

**ABOUT THE AUTHOR**  
Whitney Horvath, DTCM, MTCM, is the Executive Director of the ATCMA and is a TCM practitioner in Victoria, Canada. In the fall, she presented TCM in Hospital, New Mexico, and discussed her experience with hospitals and TCM. She is currently working on a grant to support her research on acupuncture in hospitals. The ATCMA has published a book on acupuncture in hospitals. The book is available for purchase.

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October 20 · 🌐

@info\_atcma what a great project!! Read all about it in this issue of MRM. #medicinalrootsmagazine #tcm #acupuncture #hospital

**TCM Wisdom Tube**

**TCM wisdom TUBE**

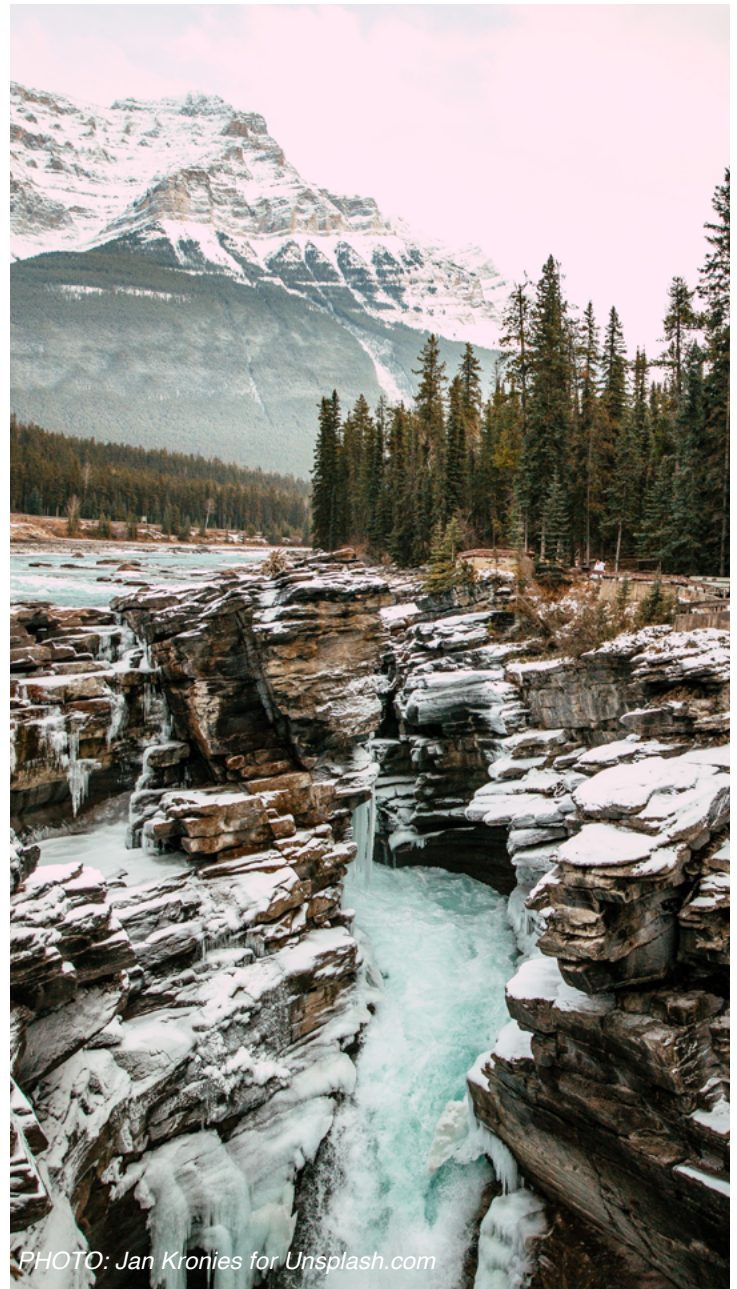
**FDA Approved Modified Qing Fei Pai Du Tang for Covid-19: A multicenter double blinded randomized controlled trial at UCLA and UCSD**

**Andrew Shubov, MD**  
Gordon Saxe, MD, PhD, MPH  
Lan Kao, DACM, DiplOM, LAC

Theory / Research • Allergy / Immune • TCM Wisdom Tube • Andrew Shubov  
• Gordon Saxe • Lan Kao • English

**Medicinal Roots Magazine**  
November 18 · 🌐

👏👏👏 Excellent news 🙏🙏🙏 Also, WE WOULD LOVE someone to take on the task of an article on this for our winter issue!! #tcm #herbalmedicine #ancientwisdom #modernhealthcare #medicinalrootsmagazine @elotus\_webinars @elotus.acupuncture.eu



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# MEDICINAL ROOTS 相慧 MAGAZINE



## Medicinal Roots Magazine is the most targeted ways to reach TCM practitioners in BC, across Canada and the world

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